

The tide of progress has flowed and ebbed. But, even at that time, there was a breath in the air of the spring of a new and more spontaneous vitality. The evils of those days are tearfully deplored by religious chroniclers. But it is something that they were deplored. And we must not forget that there is another side to the picture—that above the darkness of a confused morality there uprose the splendour of Gothic cathedrals.

How far can culture modify the innate character of an individual or a race? What are the limits of the artificiality which it can impose? This is a question of immense importance. Upon the answer to it depends our prospect of the future of each people of mankind. We have already seen reason to believe that there are persistent and obdurate elements in individual and racial character which cannot be modified by culture, and will continue to underlie the veneer which habits and conventions impose upon behaviour. If the children of a family, or the boys of a school, exhibit strong individualities under identical influences of training, we may feel sure that races will similarly retain peculiarities of disposition, however closely they may be compressed by the levelling force of civilization. Habit—or culture—effects miracles. We owe to it our rise from conditions of barbarism. A

European child. brought up from
infancy amongst
savages will behave like a savage : and
each of us
repeats the development of the race in
his progress
through culture, from savagery to
civilization.
If culture can transform an
individual. within
the space of a few years. from a
barbarian into a
citizen of a civilized community, may
it not be